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GEOMANCY IN KOREA.

Water Doctrine" (Ex.). is in Korea known as the "Doctrine of Hills and Streams." The Korean term is much more appropriate, as the so-called science has much more to do with hills than with wind, as will be seen below. The rules for choosing a grave, or the site of a house, are all carefully laid down, but the geomancer has taken good care that all the requirements are very rarely met with, so as to give him a ready excuse in case the descendants do not become as "rich and honourable" as predicted. The professor of geomancy is usually some impecunious "nyang ban" who has exhausted all other methods of living at the expense of his credulous countrymen. A few of the necessary requirements of a typical site are herewith given.

1. A hill which begins in the northwest and extends to the Im (£) quarter. On such a hill the peaks of the dragon are numerous, but they do not form a head nor is the pulse at the base. The form of the hill need not be considered. If the dragon's head is in the center it is compared to the abdomen of an ox or a golden hen. It should face the east.

2. A hill which lies in the Im (£) quarter and faces the Pyeng (万) quarter, having a peak in the north which faces the south. If the earth is clear and nine it is compared to the forehead of a dragon horse. If the hills facing it rise abruptly and resemble a man grasping a baton, the descendants will flourish for generations. At a depth of nine feet a golden minpow will be found.

3. A hill beginning in the north, extending to the west and facing the south. If the ground is clear and good, it is

compared to a serpent's tail. If there is a road or path in front of the hill the children will be tortured at the yamen and the family will become extinct after a few generations.

4. A hill which begins in the Chyouk (#) quarter and lies in the east or the In (#), facing the south. Such a hill is compared to the forehead of a large rabbit. If the ground is clean and nice, the descendants will become celebrated men and will be successful in the examinations for generation after generation.

5. A hill which begins in the Kyei (癸) quarter and passing by the east lies in the Chyouk (丑) quarter, facing the south. Such a hill is compared to a horse's tail. It is a

very poor and unlucky site.

6 A hill which begins in the northeast, and lies in the In (寅) quarter facing the west, is compared to a wolf's eye. This is a bad site for the descendants will suffer from boils and abcesses on their legs whilst the daughters will be lewd and steal.

7. A hill which lies in the Kap (#) quarter and faces the west is compared to the eye of a Siberian wildcat. This

is a very poor site.

8. A bill which begins in the northeast and lies in the Chyouk (#) quarter, is compared to the rib of an ox. The female descendants will be pretty, and the male descendants famous and have their granaries filled with the five kinds of grain. They will be successful in the examinations and obtain official employment. Their wealth and bonours will be endless.

9. A hill which begins in the northeast and lies in the north is compared to a lip: This is a very unlucky site, for the head of the family will become blind and almost die in conse-

quence.

- 10. A hill which begins in the Kap () quarter, and lies in the east, facing the west. If it has a number of peaks it is compared to an azure dragon and the earth will be of a golden colour. The descendants will hold high official positions, receiving batons from the king. For generations they will be famous and honoured.
- 11. A hill which lies in the east and faces the west is compared to the rib of a bawk. If the earth is clean and hard the descendants will often be successful in both the civil and military examinations and will attain to the position of ministers of state.

12. A hill which begins in the Eul (Z) and lies in the Chin (辰) quarter, facing the west. This is compared to a day's lip and is an unlucky site. The descendants will lose their property and suffer from ophthalmia.

13. A long hill which lies in the southwest or in the Chin (辰) quarter and faces the northwest, is compared to the nest of a fish. The descendants will frequently hold high

official positions.

The instructions of the teacher To Syen. (3)

1. If a hill begins in the Im (7) quarter it is comparel to the abdomen of a horse. The descendants will be successful in the examinations and will become rich and honourable. If the ridge of hills extends for some distance and there are roads to the right and left which are much used, the granaries of the descendants will be filled with gold and silks.

2. If a hill comes from the Im (1) quarter and lies in the north, it is compared to the forehead of a dragon. If there is a pond and a drain in the east, a flat rock like a table in the north and a road in the south, the descendants will be-

come ministers of state.

3. If a hill begins in the In (寅) and lies in the south, it is compared to the abdomen of a dragon. If there is a large river to the right or left which turns and flows in front, a well to the east, a large rill to the west, and a large rock standing erect to the north, this may be considered a very lucky site.

4. If a hill lies in the south it is compared to a wild goose. If the highest hill is one of a range which comes from far and has a series of smaller hills in front of it all arranged in order as well as to the right and left, this may be considered a very

good site.

haided has ereed 5. If a hill begins in the Sin (\(\frac{\frac{1}{2}}{2}\)) quarter and lies in the southeast it is compared to the ear of a dragor. If on the summit there is a ston about a foot in height which resembles some animal, or a rock of ten or more feet on the dragon hill, the descendants will become dukes and marquises.

C. It a hill begins in the Kyeng (庚) quarter and lies in the west it is compared to a serpent. If there is a rock seven feet in length in front, as well as rocks of the same size to the right and left, the descendants will hold exceedingly high positions. If in addition to the above there are two rocks, one three feet in length and the other fifteen, this may be considered a very rare site.

7. If a hill begins in the Hai (文) and lies in the Im (壬) quarter, it is compared to the abdomen of a fox. If there is a rock on the summit about three feet in height or one resembling an animal, the descendants will first be rich and afterwards roor.

8. If a hill begins in the In: (1) quarter and lies in the north, it is compared to the forehead of a dragon. If the outer side is narrow and the inner wide; if the chief hill is rolling and resembles the male and female principles in nature, it

is a very lucky site.

9. If a hill begins in the north and winding around froms a circle, earth of the five colours (4) will be found at a depth of

three feet and red earth at a depth of tour feet.

10. If a hill begins in the northeast and lies in the Chyouk (H) quarter, it is compared to the rib of a recumbent ox. The descendants will be successful in the examination and the go-downs will be filled with slaves, horses and cattle, gold and jade. At a depth of three feet below the surface will be found a flat stone resembling a table. This is a very lucky site.

Hai (文) quarter it is compared to the rib of a rabbit. At a depth of three feet below the surface will be found a white stone. The sons will hold high official position and the daugh-

ters will be as pretty as a lotus flower.

nose. At a depth of three feet below the surface will be found a red stone; at a depth of five feet, earth of the five colours; and at a depth of twelve or more feet, gold-fish in th water. Before and behind, to the right and to the left the hills should surround as if embracing this place. The descendants, both male and female, will be filial and obedient, rich and honourable. This is an exceedingly good site.

13. If a hill begins in the In (云) quarter and lies in the northeast it is compared to the rib of a tiger. If the principal hill is rolling whilst the hills in front are arranged in order and bow low as if at cour; if peaks to the right and left rise up like a baton and a great river flows in front, a bright stone will be found at a depth of three feet below the surface. If at a depth of nine feet a stone like a dragon is found, the descendants will become famous, rich and honourable.

14. If a hill begins in the Sin (11) and lies in the

Hai (支) quarter it is compared to the ears of a wild goose. At a depth of three feet below the surface will be found a white stone and if at a depth of seven feet, an awl-shaped stone is found, one of the descendants will become a noted scholar within three years and having passed the examinations will become a minister of state.

15. If a hill begins in the north and lies in the Chyouk (丑) quarter it is compared to the back of a fish. If there are three peaks in the Chin (辰) quarter and five in the rear the descendants will be generals and ministers of state for

several generations.

The mysteries of the teacher Mon Hak. (5)

1. If a hill lies in the northwest it is compared to the forehead of a dragon. Within a hundred days (6) one of the descendants will become a minister of state.

2. If a hill begins in the northwest and lies in the Chyouk (#) quarter it is compared to a golden hen. One

of the descendants will become a minister of state.

3. If a hill begins in the Syoul (大) quarter and lies in the northwest it is compared to a pigeon's forehead. Within three years the descendants will be successful in the examinations and within seven years they will become very rich and honourable.

4. If a hill begins in the northwest and lies in the Syoul (民) quarter it is compared to a day. The descendants when young will be poor but they will afterwards become rich and possess many slaves, horses and cattle.

5. If a hill begins to the right of the north and lies in the exact north it is compared to the forehead of a horse. The

descendents will become dukes and marquises.

6. If a hill begins in the Chyouk (H) quarter and lies in the northeast it is compared to the forehead of an elephant. The descendants will become rich and honourable and hold official positions whilst the temale descendants will be like the flowers.

7. If a hill begins in the east and lies in the Eul (Z) quarter the descendants will become kings or feudal princes.

8. If sand resembling ants is found on a hill in the northeast or in the Pyeng (天) quarter, the earth will be red.

9. On a hill in the northwest or in the Kap (甲) quarter, yellow earth or earth of the five colours will be found.

10. On a hill in the east or in the Kyeng (美), Hai

11. On a hill in the southeast or in the Sin (*) quar-

ter, an egg-shaped stone will be found.

12. On a hill in the south, or in the In (寅), Im (壬) or Syoul (戌) quarter, earth of the five colours will be found.

13. On a hill in the southwest or in the Eul (Z) quarter, red and white sand, and a table-shaped stone will be found.

14. On a hill in the west or the Chyeng (丁), Sa (巳) or Chyouk (丑) quarter, white sand and the roots of trees will be found.

15. On a hill in the north or in the Kyei, (癸), Sin (申) or Chin (辰) quarter, earth of the five colours will be found.

E. B. LANDIS, M.D.

1. In order to make the above rules intelligible it is necessary to explain the Korean names for the points of the compass. This is best done by means of the following diagram.

This is a lucky site. A minnow or other animal found in this manner is not a real creature at all, but one which vanishes on exposure to air—a sort of zoological Jack-o-lantern.

3. To Syen was a Korean monk and a celebrated geomancer who

lived during the latter part of the last dynasty.

4. Vari-coloured earth indicates a good site, and among all the various colours yellow earth is the most lucky.

5. Mon Hak was also a Buddhist monk who lived some time subsequently to To Syen.

6. There must be some mistake in this passage as it is impossible for a man to become a minister of state within 100 days after his father's death.

THE ITU.

THE Itu is a system of arbitrary signs to be introduced marginally in a Chinese text to help the Korean reader to apply the proper endings to the Chinese picture words. As we all know, the Chinese runs to two extremes. While each idea is indicated by a separate ideograph, the most complicated that the world can show, it is grammatically the most crude and primitive in the world. Inflection is entirely wanting. A Chinese document is a succession of simple ideas in isolated words and the connection between these words is indicated partly by the method of collocation and partly by blind tradition. The result is that the mere memorizing of the Chinese character is not half the labor involved in the mastery of written Chinese. What is the result of this? Simply that the great body of Korean literati are acquainted with a large number of isolated characters but can read only the very simplest Chinese text; in many cases none at all.

In order then to make the Chinese text intelligible to the Korean what is necessary? Merely that a system of endings such as are in use here should be appended. In that case all a man would need would be the knowledge of the meaning of the separate characters.

This was recognized in Korea long centuries ago and the attempt to make such a system of endings was a protest against the crudeness and unwieldiness of Chinese syntax. It really condemned the Chinese as being practically unfit for the communication of ideas by intelligent people.

It was in the reign of Chong Myung in the southeastern kingdom of Sil-la, 682—702, that Sul-ch'ong the son of the king's favorite priest Wun-ho attempted a solution of the problem.

We must bear in mind that in those days the ability to read was as rare as it was in England in the days of Chaucer. All writing was done by clerks called ajuns, who corresponded exactly to the "clerk" of the middle ages in Europe.

Taking the endings in common use in the colloquial speech of Sil-la he found Chinese characters that would represent these sounds. The correspondence was of two kinds. In some cases he took the sound of the Chinese character itself, as for instance

the character k which is sounded myo irrespective of its meaning. In other cases he took not the sound of the name of the character but the sound of the Sil-la word by which the character was translated into the language of Sil-la. For instance the character is named pak but in the itu it is called sal because one meaning of the character in the Sil-la language was sal, the root of the verb sal-wi-ta.

It seems plain then that wherever we find a sound different from the name of the character, we find a Sil-la word pure and simple, and if the same sound is used to-day we may conclude that the word has come down from Sil-la times.

A close study of the list appended would bring to light many more facts than it is the intention of this paper to present. I am simply trying to show that the Korean of to-day is the language of Sil-la just as the English of to-day is radically Anglo-Saxon.

The five columns in which I have tabulated the words are, beginning with the left hand, first the Chinese ideograph, second the name of the character, third the pronunciation according to the *itu*, fourth the present endings in Korean, fifth these endings in the native character as used to-day.

It must be borne in mind that these itu forms are not obsolete but to this very day are used by the ajuns or prefectural clerks, in the country, whose tenure of office is hereditary. This last fact has facilitated the handing down of this ancient system from generation to generation. The ajuns take great pride in the use of these stilted forms wher talking with their chiefs and they secretly ridicule the prefect was cannot understand them, precisely as lawyers at home would ridicule a judge who did not understand the technical language of the law.

In order to discover where the other endings came from, which are not found in the *itu*, it would be necessary to examine the system called the Ku-gyul invented by Chöng Mong-ju an official of Koryo about the year 1480 A.D., but this must be reserved for a future paper.

	Chinese	N. of char.	Itu	Korean	Unmun
1.	是旅	si myô	i myô	ha myô	इ ष
2.	The state of the s	si nyô	i ta	ha yôt ta	항영다
3.	是矣	si eui	i toé	ha toé	호되
4.	是遺	si kyun	i ko	ha ko	专卫
5.	是喻	si yu	su chi	mu ô sin chi	무어신
	100				「不

6.				ha si myo	
7.	是如乎	si nyô ho	i ta on	ha yôt ta ni	
8.	是乎謂	si ho wi	i on chi	ha yôt nan c	[니 hi 호영 [논지
9.	是加喻	si ka yu	i tan chi	ha yôt tún c	TO BELLEVILLE AND ADDRESS OF THE PARTY.
	是受只	si ol chi	i ol kkeui	ha ol kké	A SECTION OF THE PARTY OF THE P
	是白遺	si pâk kyûn	ni sal ko	ha si ko	학시 고
	是平矣		i o toé	ha si toé	학시되
	是在果		i kyûn kwa	han kôt kwa	혼것과
	是白乎矣	[eui			호시되
15.	是在加中		i kyûn ta [chung	hal t'o in ta	호터인
16.	是白老只	si pak ol	i sal ol	ha op ki é	古名기
	是乯如喻	[chi	[kkeui		[4]
				[chi	~ [为
	是置有亦	[yôk		keu râ to tto	
19.	是良置	si ryang ch'	ii ra to	i ra to	이라도
20.	是在如良	si châ nyô	i kyûn ta	keu rât ta	그릿다
21.	是如可 是如可	ang chung	i to ke	he to ke	*다가
22.	是白盆除	si nak nnu	i sal nnun	he of pour	구옥부
	良	Sché ryang	[do ro	[do ro	िलस
23.	是日艺從	si påk ol	i sal ol	ha ol ppun	すき世
	是乯只以	, si ol chi i	i ol kkui i		호올 제
25.	是如是乯			ha da ha op	ㅎ다ㅎ [옵고
26.	是乎則	si ho cheul		ha on cheul	

90		THE KOREA	N ALPOSITO		reordary,
27.			i o ni	ha o ni	इर्प
28.	是乯加尼	si ol ka ni	i ol to ni	ha yôt sap	专为古
				(to ni	
29.	是如是乯		i ta i ol to ni	han ta ha	혼다한
•	(加尼			(op to ni	
30.	是如是乯		i ta i ol tu		
6	してで			(ra tu	(리두
31.	是白乎所				
32.	為只	wi chi		ha ki e	호기에
33.	為等如		o ha tœu ro		호기에
34.	爲只爲		ha ki wi		학시고
35. 36.	爲白只		n ha sal ko ha sal keui		
37.	And the second s	wi pak chi			
	\m\/\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	w. pak ciii	THE RESERVE AND ADDRESS OF THE PERSON ADDRESS OF THE PERSON AND ADDRESS OF THE PERSON AND ADDRESS OF THE PERSON AND ADDRESS OF THE PERSON ADDRES	WI HIS OF K	(ग) भी
38.	含白平左	wi pak ha e	eni ha sal o i	toi ha si toi	
39.		wi yu nyo l			0100 0 mm
	\mu_11 \text{ \tex{ \text{ \ \text{ \text{ \text{ \text{ \text{ \text{ \text{ \text{ \text{ \				(나타
40.	為有在果	wi yu cha	ha yut kyr	nn ha sin k	tot 支신
		kwa		kwa	kwa
41.					거 과
	為日等	wi pak tem	ng ha sal t	teun Tal	Ka CH7H
42.	為等良置	wi teung ry	ang ha teu t	teun Tal	ka HM
	為等良置	wi teung ry	ang ha teu t	ulrya ha te	ta 대개 tu tu 支 드리두
	為等良置為等良置	wi teung ry	ang ha teu t	ulrya ha te	ka 대州 cu la tu さ 드릭두 p kki ro さ
43.	為等良置為老只以	wi teung ry wi ol chi i	ang ha teu t [chi ha ol ki	kiro hao	ka 대개 en 1a tu 호 드리두 p kki ro 호 옵데로
	為等良置為老只以	wi teung ry wi ol chi i	ang ha teu t [chi ha ol ki	kiro hao	ka 대개 en 1a tu 호 드리두 p kki ro 호 옵데로
43.	為等良置為老只以為別乎事	wi teung ry wi ol chi i wi wa ho s	ang ha teu t [chi ha ol ki a ha nu c	kiro hao	ka 대개 en na tu 호 드릭두 p kki ro 호 옵데로 nil ira 오임이라
43.	為等良置為老只以	wi teung ry wi ol chi i wi wa ho s	ang ha teu t [chi ha ol ki a ha nu c	kiro hao	ka 대개 en na tu 호 드릭두 p kki ro 호 옵데로 nil ira 오임이라
43.	為等良置 為老只以 為助乎事 為白乎別	wi teung ry wi ol chi i wi wa ho s wi wa ho	ang ha teu t [chi ha ol ki a ha nu o so ha sel o i ma	ki ro ha o on sa ha o on pa ha si	ka 대개호 Ha tu 호 El a tu 호 P kki ro 로 호라이라 n pa 호라 한대 a 호라 한대
43. 44. 45.	為等良置 為悉只以 為助乎事 為由乎所 教味	wi teung ry wi ol chi i wi wa ho s	ang ha teu t [chi ha ol ki a ha nu o so ha sel o i ma	ki ro ha o on sa ha o on pa ha si	ka 대개호 Ha tu 호 El a tu 호 P kki ro 로 호라이라 n pa 호라 한대 a 호라 한대
43. 44. 45. 46. 47. 48.	為等良置 為悉只以 為助乎事 為由乎所 教味	wi teung ry wi ol chi i wi wa ho s wi wa ho s wi pak ho kyo mi kyo s kyo si sa	ang ha teu t [chi ha ol ki a ha nu o so ha sel o i ma	ki ro ha o on sa ha o on pa ha si	ka 대개 Ha ta ta 학 드리 두 P kki ro 로 S la i ira 오일이라 n pa 학신 바

				신다니
50.	 	ppun che ryang	ppun to ro	ppun toro 뿐더
51.	忿不喻	ppua pul yu	ppun il chi	ppun ani ra 섇 아이라
52.	盆不是	ppun pul si ol yu		keu ri hal 그리 i ppun an i ra 홀 뿐안이라
53.	上下	sang ha	chca ha	chu si tun kot 주 시덕권
54.	良中	ryang chung	a e	e ି ଡ଼ି
Mark Street	段置	tan chi	a chun	to yo chun 요져
56. 57.	向前矣徒	hyang chun eui to	eui na	cho heui teul i 저 회들이
58.	传音	ko eum	ta chim	ta chim 다짐
59.	並只	pyong chi	ta mok ki	mo do ta 모토
60.	亦爲有如	MARKET LANGER OF THE STREET		a ha on 호라호 (cheuk 온즉
61.			얼마 15 원리 10 10 10 10 10 10 10 10 10 10 10 10 10	n pa test

In the first 31 the character $\not\equiv$ occurs. This is pronounced si but the meaning in Korean is i="this". Giles gives to be" also as meaning of this character. It is the idea of existence and the itu gives i as the sound so we may safely say that the root i="this," and the verb ita "to be" in Korean to-day are ancient Silla words. We notice that to-day $\not\equiv$ is used in stead It is probable that in those days the i root was used in many cases where we use $\not\equiv$ today but we shall also find that $\not\equiv$ is also a Silla root.

No. 1 the Myö is the Chinese sound of the character the character meaning "continuation". It looks as if this ending was coined in Silla days directly from the Chinese. At any rate the existence of the Myö in the itu shows that the present inding myö is of Silla origin.

In No. 2 we find that the ending tu is of Silla origin for it has come down intact in the itu.

In No. 3 we find that the common ending tol or si is of Silla origin.

In No. 4 we find the ending 1 the common connective

In No. 5 the ending chi | is found to be of Silla origin.

This is seen in No. 16 and others also.

in Korean and the use of o in the itu shows the the meaning was the same practically then as now—as an ending it was simply an honorific and is so used to-day but si is often substituted.

In No. 7 the on of the itu has become ni in modern Korean. In No. 8 and others we find in Silla times the Korean meaning on attached to the character of as it does to-day.

In No. 9 we find that the important ending tun the was the same then as now and as the character used is the meaning to or in Korean we have another evidence that the sound was of Silla origin,

In No. 10 we find the character $\mathcal{F}_{\mathcal{L}}$, ol, which is not a Chinese character but was invented by Sul chong by uniting $\mathcal{F}_{\mathcal{L}}$ on and $\mathcal{F}_{\mathcal{L}}$ and making ol from the combination, using the of the one and the l of the other. We find here also that the honorific ending $kk\hat{e}=\lambda H$ is of Silla origin, for it is doubtless an adaptation from kkeui of the itu.

In No. 11, 14, 16, &c. we find the character , pâk, but called sal in the itu. Now the meaning of in Korean to-day is sal-wir to so we see that this root sal comes from Silla.

In 13 we find the connective kwa or It to be from Silla.

It looks as if the Korean word kot, I, "thing" was pronounced kyún in Silla days.

In No. 18 the Chinese character \mathbb{Z} , chi, is called tu in the \mathbb{Z} itu but as its meaning in Korean is tu="to place" we see that this is also a Silla word.

In No. 19 the ending & "although" is shown to be of Sills

In No. 21 the the interruptive ending taka is shown to be from Sills.

In No. 22 we find a curious combination. First #= pak giving us sal as its Korean meaning, then at = ppun, giving ppun in the itu and this has come down to the present in the same form ppun 是 "only;" then 除, chè, whose meaning is töl="subtract." This with the following B - ryang whose meaning is o-jie gives tol-ojie in which only the o of ojie is used, so we have tol o which by a common rule in Korean becomes to-ro. The itu therefore has 1-sal-ppun do-ro. In these days we have ha instead of i, of instead of its cognate honorific sal (or si), giving us ha-ol-ppun-do-ro as the present form. In this one form i-sal-ppun-dó-ro we find five words that are common to the ancient Silla language and the Korean of to-day, namely i="this," sal (wita)="tell," ppun="only," döl (ta)="to subtract" and (ôjie)="humane."

In No. 23 we find that the Chinese X, pul, had the mean-

ing anil in Silla times the same as it has to day.

In 24 we find that the ending A was common to ancient as well as modern Korea.

In 26 the itu ending cheuk is the same as the present ending cheuk = 五.

No. 27 shows us that that most common ending was used in Silla the same as it is to-day.

In 31 we find that the Chinese fif, so, meant pa in Silla

as it does in Korea to-day.

No. 32 is one of the most important because it shows that the verb ha-ta was used in Silla. This we can easily discover from the fact that they used the character a, wi, to represent We also find here that the ending ki, 7], was used in Silla as it is to-day.

In 37 we find evidence that the common honorific particle

si, A, comes from the Silla sal.

In 42 we find that the Chinese character = teung which is now translated in Korea by muri, 무리, is called teul in the This shows clearly that the plural ending teul originated in Under this we also find that the particle râ, 2 now used before the concessive ending to, 5, is probably from the Silla rya.

In 44 we find that the Chinese E, wa, is called nu in the itu. As this character means nu = "to lie down," to-day, we see

that it is common to Silla and to the present Korean.

No. 46 shows that the ending ma is both Silla and Korean. No. 47 shows that the precative ending sa, λ , came from Silla.

The cha-ha of No 53 belongs not only to the itu but is commonly used now in such expressions as cha-ha chup-si-o= 차현중시오

No. 54 indicates that the locative ending $\dot{e} = 6$ comes from

The ttan-tu of No. 55 is not confined to the itu but is a common low term like nom 놈, and is used in such expressions as 너희전두무얼ㅎㄴ냐="What are you fellows doing?" or the ttan is used without the tu in such expressions as 이것전 은어디서는ㄴ냐. "Where did this worthless thing come from?" This is used with great frequency.

No. 55 shows that the word chûn = H meaning the past

was used the same in Silla as it is in Korea to-day.

In 57 we find that the *stu na* is called *teul* in the present but na is also a common plural ending to-day, for instance in the terms 소인님 or 이님 or 우리님 or 자네님. This 님 is a lower term than *teul*, 등, the common plural ending.

In 58 we see that the word ta chim is common to ancient and modern Korea.

In 61 we see that the Chinese H, yong, was translated by

ths word sô="to use" even as it is to-day:

If we attempt then to summarize the result of this comparison we shall find that there are at least thirty-eight almost if not quite identical forms in the endings of Silla words and of Korean words to-day. In fact the most important of the verbal and inflectional endings are found to be the same.

It seems to me that this is a more striking proof that the language of Korea to-day is the language of ancient Silla than

any more historical statement to that effect could be.

It indicates also that Chinese was introduced into Korea at or about the time of Christ. Perhaps a little before, at the time of the fall of the Tsin dynasty in China. It is hard to believe that it was effectively introduced before that time.

If the validity of the foregoing argument is conceded it will be another step taken toward the solution of the origin of this language. The question then remaining will be where Silla got her language.

H. B. HULBERT.

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PRINTING AND BOOKS IN ASIA.

N 1881 Sir Ernest Satow, then attached to the English Legation in Tokyo, read an article on the early history of printing in Japan, before the Asiatic Society. It contains material of great value especially on the development of printing with moveable types, and it is doubtful if much has been added to the information then made public. A digest of the essay is here presented, intended the to exhibit the important relation of Korea to the development of this most useful art. The art of printing with wooden blocks had its origin as far as eastern Asia is concerned in China, and its discovery was probably due to the accident of some one desiring to obtain a facsimile of an inscription on a stone monument. This would be done by taking a "rubbing" in which the incized characters would appear in the natural color of the paper, the rest being blackened by the ink on the "rubbed" monument. In this we may possibly see an explanation for the fact that copy books for learning to write Chinese often have the characters in white or the natural color of the paper, and thus preserving even in modern times the orthodox form of antiquity. For the purpose of multiplying copies it is said that the entire classics were engraved on stone tablets about A.D. 175 and erected in the university at the then capital. From these "rubbings" were taken of which some are said to be even now in existence. This method continued in use until about the end of the 6th century A.D. when the founder of the Sui dynasty caused the remains of the classical books to be engraved on wood, and thus gave the art of printing its first impulse. For a long time the chief books published were Buddhistic, the first classical book not being published until about the middle of the 8th century. Printing as an art, however, was slow in working its way into general use, the stencil maintaining its ancient hold on the public and books continuing to be multiplied by hand. About the middle of the 10th century, however, printing had forced its way into general recognition and printed books became quite common.

According to tradition Japan owes the introduction of the art of printing to religion. In A.D. 764 the Empress Shotoku in pursuance of a vow, ordered one million small wooden pagodasto be made for distribution among the Buddhist temples and monasteries of the realm. Each of these pagodas was to contain one of the six dharani of the Sutra Vimala nirbhasa. Of the six dharani only four appear to have been used. pagodas were completed and distributed in 770 and of those which have survived the passage of time, the larger part are preserved in the Hofuriushi monastery in Yamato. It seems clear that these texts were printed, some from wooden blocks and some possibly from bronze or copper castings. The text was Sanscrit written in Chinese characters and printed on slips of paper eighteen inches long and two inches wide, and these slips were rolled up and deposited inside the pagoda under the spire. The paper of those specimens still existing is brown with age, and the little scrolls are often much worn. Two qualities of paper appear to have been used, one thick and of a woolly texture somewhat resembling certain kinds of modern Korean paper, and the other of a thinner and harder substance, with a smooth surface which did not absorb the ink so thoroughly at first. Thus printing as an art took its rise in the Island Empirebut as in China, it was long in coming into general use. Not until 987 does the expression suri han, "printed book" appear, and that was applied to a book brought from China. The earliest printed book of which any record exists did not appear until 1172 when a monk brought out the "Seventeen Laws" consisting of a fascicle of not more than a dozen leaves at the out-The earliest book to come down to modern times is uncertain as to date being variously estimated at from 1198 to 1211. Being the literary legacy of the founder of one Buddhist sect the priests of another sect attempted to destroy it as heretical but were unsuccessful. Until about the middle of the 14th century printing appears to have been entirely in the hands of Buddhist monks who printed works of their own composition, translations of Buddhist sutras, and reprints of both Chinese and Korean works, among the latter being a small volume containing the biographies of monks and bearing the date 1349.

From 1364 the date of the first Chinese classic to be printed in Japan, namely the Analects of Confucius, Chinese works became more and more common. These were largely facsimiles of works printed in China during the Sung and later dynastics the a Korean edition of the Cho-dorg-chong 中河六, a book of Buddhist biography, appears in the list of works of that period-

The blocks of the first edition of this work were destroyed at the burning of Kyoto 1467, and a second edition was engraved the

year Columbus discovered America.

The first four centuries of printing in Japan ends with the 16th century. During those four hundred years it is doubtful if the total number of different works printed exceeded sixty. This lack of vigor gives place, however, at this time to a period of enterprise in printing due entirely to Japan's touch by Korea. A great impulse to printing was given in the closing years of the 16th century by the invasion of the Korean peninsula by Hideyoshi's armies, for the victors returned with the spoils of the libraries of the peninsula and the Japanese learned for the first time what had been done by a people they had heretofore considered their inferiors, in the way of multiplying books valued by all cultivated men. A further stimulus was imparted to this by Iyeyasu the great Shogun who spent the last few years of his life in forming a library of Japanese manuscripts and encouraged their reproduction by the printer. Amongst the books obtained from Korea were some printed with moveable types, a contrivance which seems at once to have found great favor with the Japanese, for we find that nearly all the books of any importance that were printed during the next thirty or forty years after the return of the troops from Korea, were printed with moveable types. This phase of the subject, moveable types, introduces Korea most prominently on the stage, for it was in connection with that great invention the people of the peninsula obtained their high and honorable place in the art of printing.

There is a tradition that the first moveable types were made of clay, and that the invention was Chinese and dates from about the middle of the 11th century. Whatever may be the date, the fact appears to be accepted by Julien whose opinion is entitled to great weight. To the Kcreans, however, appears to belong the honor of having invented moveable metal types, which were of copper, and specimens of their work with these types are in existence, which date back to the first years of the 15th century. This invention found its way possibly into the Middle Kingdom from Korea, for the Chinese government in the reign of Kang hi (1662-1723) printed an enormous dictionary which bears that distinguished emperor's name, from a large font of copp er types. A copy of this dictionary is possessed by the British Museum, but the font of type was melted down and coined into money in the time of Kanghi's grandson (1740) and a font of wooden types still said to be in existence was made

to replace it.

The art of casting these copper types reached its highest

development in Korea where all evidence points to its having had its rise, and the books produced in that country were eagerly sought after by the Japanese. In the library of the Toku grwa Shogun there were twenty-three moveable type Korean books. The author of the Kei-Seki Hau-ko Shi enumerates fourteen more while Sir Ernest Satow possessed several others which were unknown to the author of the work above mentioned or to the compiler of the catalogue of the Sho-gun's library. Some of these were extremely voluminous extending to over 200 fasciculi such as the Complete Collection of Biographies of Famous Scholars, the Jade Sea, the New Collection concerning things Ancient and Modern, the Histories of the Sung dynasty and the Seventeen Specific Rules. The most interesting fact in connection with these books is the early date assigned to their publication, some having come from the printer's hands as early as 1409. As this antedates the appearance of printing by moveable types in Europe by a number of years it is most fortunate that the facts concerning this most interesting invention have been preserved for as by contemporary witnesses In the fifth volume of the In bun Ko-jhi, by Kon-deu a Japanese scholar; which may be translated "True Account of Ancient Things" we find the postface reproduced which was appended to the poetical works of the Korean bard Chin Kan Chai. The present generation knows little and cares nothing for the verses of the poet, and in this he has shared the universal fate, but concerning the value of the facts in prose attached to his works there is but one opinion. The following is the translation, made by Sir Ernest Satow, of the passage preserved in the "True Account of Ancient Things."

"The art of printing with moveable types was started by Chen Huo, of the Sung dynasty (11th and 12th centuries A.D.) and was perfected by Yang K'e. But most of these were clay types, liable to be easily destroyed, and not sufficiently durable. A century later, owing to the divine wisdom begotten by the revalation of time, the beginning of moulding copper into characters for transmission to all after ages was made in our country (i.e. Korea). ****, In the first year of Yung-to (1403), they were called Keng-tzu characters and the old expositions of the Books of Poetry and History, and the commentary of Tso which had been read in the presence of the emperor, were used as models for forming the types, but of this font nothing has survived. In the year 1434 they were called Chia-yin characters, and these were modelled upon the stones of filial piety, obedience and good actions, and upon the Lun yū. Those which were made in 1455 also went by the name of the year in the sexagenary cycle, and they were written by Kang Heui-an. Again in 1465 a font was made and called after the name of that year, by Chong Nang Uhong and both these fonts are still in use. In 1484 our king gave an order to the cabinet, and as a result of this ze copy of the Lives of Virtuous Women compiled by Ku Yang Kong (a fa) mous scholar of Sang) was used as a model for the characters. The work

occupied from the 24th of the 8th moon to the 3d month of the surreeding year. Over 3,000,000 characters, large and small, were made and these were used in printing books. They were clear, correct, good and finely made and when arranged in order resembled a string of pearls."

The statements contained in this interesting document are clear and direct and are borne out by the evidence obtainable from books printed at the time. It is therefore certain that to Korea belongs the credit of having first manufactured and used moveable metal type, an invention destined to play such a large and important part in the world of letters, its appearance in the peninsula anticipating the European invention by nearly half a century.

The credit of the invention is given to His Majesty, King Tai-jong, and even the it should be discovered that the original idea arose in the mind of another, it is undeniably true that His Majesty is entitled to be called the foster-father of printing in Korea. The government has from earliest times been the chief publishing consern of the country, and some of its ventures, notably that of the yearly almanac, have been most profitable. In the old days before metal came into use for types the wooden block process was altogether in use while that of clay types was well known and has remained in use even to the present day. It is possible the first suggestion to use copper for types may have come from some member of the printing-office, or it may have come from some literary man, whose ruined eyesight and outraged sense of the artistic had led him to grapple with the problem of improved printing. Be this as it may the king took it up and moreover made it a personal venture for as we shall see he defrayed from his personal funds, and such contributions as his friends and officials made, the cost of the first font. Raising the funds, as it were by a sort of public subscription.

There exists in the imperial library at Söul a work entitled the Chu-ja-sa-sil or the "History of Moveable Copper Types." In this work the main facts collated from various posttaces, prefaces and supplements to different works, may be verified and supplemented, the existence of a work of this kind on the history and art of printing with moveable types giving an indication of how thoroughly alive Korea was to the inportance of the invention.

Most prominenently connected with the invention of copper types was the litterateur Kwön-Keun. Born in the walled city of An-dong in the province of Kyöng-sang he became a student and follower of Po-eun, better known in Korean history as Chöng Mong-jo, the last Prime Minister and one of the greatest of the Ko-ryö dynasty. It was this Po-eun who popularized the Confucian cult and fastened its grip on Korea by introducing the Sa-dang or family shrine to the ancestors, into the national. worship. In the halls of this famous man, Kwon and his brother had for their classmates men who afterwards rose to the highest distinction and greatest usefulness, and here they obtained that learning which put Kwon-keun's name first on the list of the famous literati of Korea and his brother only two names below him. From 1368 to 1398 Kwon keun was the envoy from the last King of the Koryö dynasty to the imperial court at Peking and while there he was apparently a member of a select coterie of literary men including the emperor and some of his highest officials, who spent their time in composing sonnets, and these versifications of the imperial poet and his courtiers with his own efforts on the occasion were published by Kwön on his return to Korea under the title of Eung Chei-si 陽村集. He was also author of the Tong-hyön Sa ryak 人 學圖說, "Abridged History of the Scholars of Korea," and oint author of the Tong Kuk Sa Ryak, 東國史略 or "Abridged History of Korea," an ambitious work based on the Sam-Kuk Sa Keui, and a large number of contemporary documents. He was also author of a work on philosophy entitled "Introduction to Science," 東賢史略 and his collected works published under the name of Yang Chon Chip, 應製詩 Yangchon being the literary nom of Kwon, reach to nine volumes and are contained in the imperial library at Soul. Kwon rose to the rank of a councillor of tate, Ch'an-Song, and both his son and grandson followed in his steps becoming famous authors and high officials, the son being head of the printing bureau under Sè-jong and the grandson a councillor of state under Sè-Kwön Keun wrote a postface to the Son-ja Sip-il Ka-ju, 孫子十一家註 a work on military science to which we shall refer again. This postface contains the main facts concerning the invention of printing in Korea, and for the following translation we are indebted to the invaluable paper by Sir Ernest Satow from which we have aleady quoted so extensively:-

In the third year of Tai-jong—1403—His Majesty said whoever is desirous of governing must have a wide acquantance with books, which alone will enable him to ascertain principles, perfect his own character and to attain success in regulating his conduct, in ordering his family aright, and in governing and tranquilizing the state. Our country lies beyond the seas, and but few books reach us from China. Block cut works are apt to be imperfect and it is moreover impossible thus to print all the works that exist. I desire to have types moulded in copper with which to print all the books that I may get hold of, in order to make their contents widely known. This

would be of infinite advantage. But as it would not be right to lay the burden of the cost upon the people, I and my relations, and those of my distinguished officers who take an interest in the undertaking, ought surely to be able to accomplish this."

In obedience to the edict above quoted a font of 100,000 types was founded and put into use the same year (1403). For the model on which to form the matrices the handwriting of famous scribes was taken, the King giving, as we learn from the roet Chin, above quoted, manuscript copies of the Books of Poetry, Books of History, and the Commentary of Tso. Thus was obtained a font capable of printing poetry, history and philosophy.

This date (1403) is the generally accepted date for the invention of metal moveable types. It is to be noted that it was contemporary in Korea with the rise of the present dynasty. Tai-jo the first king of the line ascended the throne only eleven years earlier in 1392, and the author of the above decree was his fifth son, having ascended the throne on the retirement of his brother two years previously. In fact the aced founder of the dynasty was still living when the first font came into use.

Of the works printed with this first font, tho the above quoted rostface to the works of the poet Chin, says to the contrary, one is known to exist. It was originally in the library of the Takugawa Shoguns, (the Momiji Yang Bunko) which was kept in some buildings in the garden of the castle of Yedo. the revolution of 1868 the greater part of the books came into the possession of His Imperial Majesty the emperor of Japan. Some of them were probably the spoil of one of the libraries of the peninsula rifled in 1592-1598, brought to Japan by one of the victorious generals, and finally found their way into the hands of the Shogun Iye-yasu. When they came into the hands of the Mikado's government among them was the issue of the first font of moveable metal type the world ever saw. One of these was the above quoted Son-ja Sip-il-ka-ju and consists of a memoir on military matters by Son-mu KR, an ancient worthy belonging to the 6th century B.C. But it was deemed sufficiently up to date for Korea's purposes and had the honor of being printed with eleven commentaries on the same, with the first metal type ever cast. This edition bears the date 1409, and Sir Ernest Satow, being remitted to examine it by the custodian, pronounced it genuine. If so it is certainly a treasure. The font of type however was not altogether satisfactory, for in a postface to an edition of the Yök-tai-chang Kam-pak-eui 展代將 鑑博議, also a book of military me noirs and printed in 1436, we find the following:-

"The invention of cast types for printing all kinds of books for transmission to posterity is truly of infinite advantage. But at first the types thus cast did not attain to the highest degree of perfection and printers lamented that the work was difficult to perform. In the 11th moon of the 18th year of Yung-lo (1420) His Majesty of his own motion ordered his officer Yi Chan, Vice President of the Board of Works, to cast a fresh set of types, to be very fine and small, and he also commands certain of the officials to superintend the undertaking. The work was completed within space of seven months. The printers found these types more convenient and were able to print at the rate of more than twenty sheets a day. Our late King Kong-jong (Tai-jong) had already done the same thing, and now His Majesty our present sovereign has extended his work. It would be impossible to add to the perfection of the workmanship. Thus there will be no book left unprinted and no man who does not learn literature and religion will make daily progress, and the cause of morality must gain enormously. The Tang and Ha rulers, who considered the first duties of the sovereign to be finance and war, are not to be mentioned in the same day with them. It is certainly an eternally boundless piece of fortune for this Korea of ours."

The superlative character of the language of this preface indicates the high estimate and great hopes with which the invention was regarded. The reference to literature, religion and the progress of morality is good. It shows that in those days the Koreans recognised the intimate relation between morality and cold types. The reference to the rulers of Tang and Ha with their estimate on finance is not quite so fortunate however, for it seems that some of the chief works which have come down from those early fonts were treatises on the art of war. For the Son-ja Sip-il-ka-ju which we have mentioned as being possessed by the Mikado, and which is the specimen of the first font, from which we have quoted, was a military memoir while the Yoktai jang Kam-pak eui printed in 1437 contains the memoirs of the famous generals of various dynasties, with comments and discussions, -a work which has continued to the present day an authority on military affairs for the Tai-chon Hoi-tong, or the Completed Institutes of the Dynasty," issued in 1865, decreed it still the text book for the military examinations. It would therefore seem that the art of printing was early made an adjunct by the military authorities, and continues so to this day.

The author of this postface was Kim Bin, one of the first heads of the Typegraphical Bureau of the Korean Government and some of the glowing prophecies to which he gave utterance were certainly realized. As in Europe so in Korea literature received a great impulse, and the real rise of learning may be dated from this period. The year before the king died was marked by a great wave of feeling against the Black Art and as in Ephesus of old so in Söul many works on magic were destroyed. The following reign, that of Sè-jong, was a long one (1419-1450)

and was one of the most brilliant known in Korean annals. Affairs of state were in the hands of a group of statesmen at whose head stood Sin Suk-ju and Song Sun-muni, two of Korea's mostfamous scholars. The Kyöng-yöng Chöng or Hall of Royal Tutors was established at this time and continued until 1895 one of the most honorable and influential of the departments of government. In 1421, the year in which the second font of type cast in Korea came into use, a royal decree fixed the age at which boys should begin their education at eight years and the king set an example for the nation by sending the Crown P-ince, who was just that age, to the Confucian college where ne wight he seen any day in the costume of a Son-ri studying his books. The King founded a Noble's School also; ordered the compilation of the first great Code of Laws, began the compilation of the royal annals, placed in the palace a water clock to measure time, decreed the spring and autumn sacrifices to Confucius which have been the peculiar institution of the literatti ever since and instituted measures to reduce to conformity the pronunciation of the Chinese ideographs, thus laying the foundation of lexicography in Korea. Of the ninety-seven great Ko. rean literatti listed in Yu-rim-nok (清林袋 only fifteen precede the invention of moveable types.

GEO. HEBER JONES.

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CHRISTIAN MISSIONS AND SOCIAL PROGRESS. *

THIS is a great book—great in subject, great in exposition, great in literary treatment. Not by any means easy reading, yet always attractive and inspiring. There is a refreshing freedom from theological jargon; the language is modern and up-to-date, the references exceedingly apropos, while the many literary quotations often throw floods of light upon the subject. Take, for example, the motto on the title page. Could any lines in modern or ancient literature more fitly describe the present condition of mission-work, say in China, than these lines from William Watson:-

> "The new age stands as yet Half built across the sky, Open to every threat Of storms that clamour by: Scaffolding veils the walls, And dim dust floats and falls,

As, moving to and fro, their tasks the masons ply." It is a pleasure to recognize the patient, selective care which has

gone to the choice of these passages.

But throughout the author's reading and research has been immense and reveals itself on every page. It is not obtrusive felt rather than seen—not merely in foot-notes and references, which might easily be vamped-up, but in the woof and warp of his text, of his thought, and in the far-reaching ramifications of. his subject. A practical missionary, for years connected with the American Presbyterian Mission, Beirut, Syria, he is an expert in mission problems. But as no individual experience could cover the whole field, so no mission-field could supply the data indispensible for such a study as the part played by Christianity in the social progress of the world.

^{*} Christian Missions and Social Frogress. A Sociological Study of Foreign Missions. Vol. I. By the Rev. Jas. S. Dennis, D.D. Fleming H. Revell Company, New York, 1897.

It was apparent from the scope of the subject, and the range of data required to treat it intelligently and with any basis of authority, that no adequate discussion was possible without much fresh and explicit information. The effort was made to obtain this not only from the current literature of missions, but directly by correspondence with missionaries in all parts of the world. A carefully prepared circular, with detailed questions upon special aspect of the theme, was sent to over three hundred missionaries, representing various societies in many lands. The replies were of the greatest value and pertinence, and gave to the author an abundant supply of data from which to col ate his subject-matter and upon which to establish his generalizations.

Upon the facts thus obtained he brought to bear a strong philosophic mind and fine gifts of insight, analysis and generalization. His reading enabled him to appreciate their bearing upon current sociological discussions and to state them in terms which makes them acceptable to students of every kind. It is not a

surprising result of his work that the author

"Has been led in the course of these studies to give to Christianity more firmly than ever his final, unreserved and undivided allegiance as an authoritative and divinely accredited system of truth, full of salutary guidance and uplifting power to humanity."

Nor that, in contrast with the social results of the ethnic

religions

The comparison has seemed to the writer to be fruitful in results which were favorable to the Christian religion and virtually to substantiate

its divine origin, superior wisdom and moral efficiency.

It is noteworthy, however, that while awarding the palm to Christianity the writer can still speak of the ethnic religions with appreciation and respect. The "Confucius-is-in-Hell" spirit nowhere finds expression. True, he uses such a jarring phrase as "false religions," with its suggestion of petitio principii but one soon finds that it is rather the final result of careful and prolonged examination—an expert opinion—than the cheap abuse of smug, self-satisfied phariseeism. It is well to be assured on such a point, otherwise no confidence could be anywhere placed in his reasonings or results.

"That there are plain traces of truth in all the prominent ethnic systems of religion is a fact which is too evident to admit of d nial. This is manifested in much of their ethical teaching and in their adjustment of the duties of human relationships, yet it is just in these respects that some of their most serious failures are observable. It is because the religious basis of their ethics is so defective that the practical outcome is so disappointing.

*** Primitive revelation, with its emphatic restatements, covering many centuries in time and reaching mankind through various direct and indirect instrumentalities, was a mighty and pervading religious force in early history. It lingered long and worked deeply in human experience. Truth dies hard—if, indeed, it ever dies. Half truths, and even corrupted and overshadowed truths, can influence men, although partially and uncertainly, in the direction of a sound religious faith. Men are made brave and courageous and often ready for martyrdom, by whole conviction concerning half truths. The truth sometimes survives and even lives long in an atmosphere of cor-

ruption and degeneracy. Again, it will kindle an earnest disposition for reform, and a new religion appears in history, but likely to be imperfectly furnished and so in alliance with error, that it can do little for the spiritua and moral good of mankind * * * Monotheism having been cast aside or deserted, something must take its place in the presence of the awful and mysterious phenomena of nature. It may be pantheism or polytheism or nature wroship in its varied forms. Man then devises—not necessarily in any dishonest or insincere spirit—a religion of his own, for himself or his family or his tribe, according to the conception which he forms of his need and in harmony with his own philosophy of nature.

"The genesis of false religions is therefore to be found in the desertion and corruption of the true, and in man's urgent but unavailing struggle after some substitute for what he has forsaken. They are to be traced to treason and surrender in the religious citadel of human history. It is a story of "many inventions" in order to recover what has been lost or forfeited. * * * There is primitive truth lingering in the consciousness and in the religious environment of all races. There is the natural conscience, and, above all, there is the free Spirit of God with immediate access to every soul. God is not bound, and His truth, if He wills, can be so brought home to the moral nature of man by the monitions of the Spirit, with or without external means, that the saving act of faith may occur even in a partially instructed soul, for whose benefit the atoning work of Christ may be made available by divine mercy."

In justice to the author's position it is perhaps only right to add the sentence which immediately follows, defining and limiting as it does the opinion expressed in the last few lines of this long quotation.

"This is not," he says, "universal salvation for the heathen; it is, unhappily, the writer fears, merely a possibility, and only such for those faithful souls who are humble, and loyal to light and privilege. The rest shall be judged justly in view of the light, and that alone, which they have sinfully ignored and rejected."

The present writer has made this long excerpt in order to present clearly and distinctly the author's qualifications for the task he has undertaken. It would be a poor recommendation and would inspire but little confidence in the candid reader, were the writer unable to acknowledge and recognize some power of goodness and earnestness even in the "false religions." He can and does make ample acknowledgement of the part they have played in the history of humanity and by so doing contributes largely to one's confidence in the essential truth and justice of his conclusions.

The origin of the book is interesting. The subject was not of the author's choosing, altho his reading and thinking had for long been upon thes lines. It was suggested to him by the students of Princeton Theological Seminary, especially by members of the Scciological Institute and of the Missionary Society of the Seminary. It is symptomatic of much that the suggestion should eminate from such a source. It indicates, for example

the strong spiritual and intellectual practicality of the men and the strength and depth of their realization of the world-wide mission of the Church. In this must be the brightest augury of final success.

"Christian Missions and Social Progress" is a work in two volumes, of which only the first has come to hand. The complete work is designed to contain six lectures, with an appendix. The titles in Volume I. are The Sociological Scope of Christian Missions: The Social Evils of the Non-Christian World, Ineffectual Remedies and the Causes of their Failure; Christianity the Social Hope of the Nations. Vol. II. will contain The Dawn of a Scciological Era in Missions; The Contribution of Christian Missions to Social Progress, and an exhaustive statistical survey of Foreign Missions throughout the world in a series of classified tables. In both volumes there are elaborate bibliographies. indices, synops s of lectures, etc., and a series of capital photographs which not only illustrate the text but materially aid in the understanding of the subject.

Limitations of space will not permit us to dwell much longer upon these lectures, greatly as we would like to do so. There is one point, however, so fundamental to the conception of the book, that it cannot be overlooked even in a review. What is the author's definition of Sociology? and what relation would he establish between it and Christianity? Sociology is the science which treats of the general structure of society, the laws of its development, and the progress of civilization. Christianity is the system of doctrines and precepts taught by Christ. Sociology deals with positive and knowable data, and proceeds by strict scientific law. Christianity acts in the power of a new life. No two things could at first sight differ more diametrically, or

have less in common.

His definition of Scciology can bardly be quoted here, but his method of union is the old one of widening the accepted definition and this along lines made familiar to us by Mr. Benjamin Kidd. "Mr. Benjamin Kidd is correct in his contention that the religious forces of history, emphasizing as he does those distinctively Christian, are necessary factors in a full and rounded social evolution." This method of enlargement is not in itself objectionable. It is one with which Science is perfectly familiar, but it is one which calls for very jealous scrutiny. There is always a suggestion of special pleading and of weakness about it, altho of course it may be the legitimate result of enlarged intelligence. In the present instance and to the reviewer, the broadened connotation appears perfectly justified. Just as the "dismal science" has widened her borders and now includes the buman factor, so Sociology must widen hers and reckon with the spiritual. But for the full discussion of this point readers must refer to the lecture in volume I.

Lecture II is the saddest possible reading. It deals with the social evils of the non-Christian world and simply defies all efforts at effective summarization. The author, bowever, has attempted to help his readers by treating these evils in groups, which he labels respectively, the Individual group, the Family group, the Tribal group, the Social group, the National group, the

Commercial group and the Religious group.

Lecture III. passes in review some remedial expedients which have been applied to the evils catalogued in the previous lecture. It does not assert that they are in every instance inherently and necessarily without value, but that in view of the ordinary tendencies of human nature, they are found to be for the pur poses of social reconstruction defective and misleading, incompetent to cope with the difficulties and demands of the environment, unless pervaded and directed by the moral power and spiritual enlightenment of Christian ideals. With a view to test the social fruitage of the e acencies apart from Christianity, the following propositions are a scussed: I. Secular education apart from Christian truth does not hold the secret of social regeneration. II. Material civilization, as exemplified in temporal prcsperity, artistic luxury and commercial progress, cannot guarantee the moral transformation of non-Christian society. III. State legislation in and by itself, apart from Christianized public sentiment, is not an effective instrument of social nighteousness. IV. Patriotis is cannot be trusted to insure the moral or political reform of non-Christian peoples. V. The moral forces of ethnic religions are not capable of an uplifting and beneficent renewal of cociety

In Lecture IV. the need of a surematural remedy for tle evils of non-Christian society is asserted and advocated, and the adaptation of Christianity to wage a beneficent and effective crusade against the moral larges and social cruelties of heathenism is argued under the following heads: I. Christianity alone offers the perfect and final solution of the problem of sin; 11. It provides a new and powerful motive in the moral experience of mankind; III. It suggests new views of society; IV. The code of social ethics advocated by Christianity is an immense improvement upon that which prevails under any ethnic system of religion; V. Christianity introduces new moral forces into heathen society especially the noble impulse to missionary service; VI. Philanthropic ideas are generated and quickened into activity by the entrance of Christian teaching and example

among non-Christian peoples; VII. Historic Christianity is

declared to be equal to the task above outlined.

In bringing this notice to an end the reviewer would like to express his own sense of indebtedness to the author. He has found the book most interesting to read and very provocative of thought. Deeply interested in missions, of which he has seen a great deal, with some store of facts of his own, and with a strong belief in the social mission of Christianity, it has been his great joy and privilege to travel rather extensively in this part of the world. This book has helped him much to a right understanding of what he has seen and has suggested possible answers to various questions. He would cordially recommend the book, therefore, to every one interested either in Sociology or in Christian missions, and very specially to young missiona ries. For them it has special value. It is a more or less well-founded complaint among the students of theological colleges at home that the prescribed course of studies is not specially adapted for their requirements. It may be very difficult to decide what changes in curricula are desirable and even more difficult to bring them about when their exact nature has been determined. but the man who has carefully read and thoroughy digested this book will have gained an intellectual appreciation of the nature and extent of the work set before him and a spiritual fervor for its execution which will go far to make him a well-equipped workman, needing not to be ashamed.

ALCO MANAGEMENT ATTENDED AND TO THE RESIDENCE OF THE STREET

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THE BUDGET FOR 1898.

Majesty the Budget for 1898. It has been printed in a neat pauphlet in mixed script and was prepared by the following councillors: Cho Pyengsik, active Prime Minister and Minister for Foreign Affairs; Min Chongmeuk, Minister of Finance; Yi Chongkeun, Minister of war; Chöng Nakyong Minister of agriculture, etc.; Kim Myöngku and Min Pyengsok. We have examined this budget with genuine pleasure, for whatever may be thought of the items themselves it must be a source of congratulation to the friends of Korea that the nation has learned well its lessons in national book-keeping, and is making success in the endeavor to introduce system into its finances. Contrasting present-day methods with those of the old regime it is evident that some strides have been made towards progress.

The total income on which the budget is based is estimated at yen 4,527,476, and appropriations amounting to yen 4,525,530 have been made leaving a margin of yen 1,946. This on the surface must appear very close figuring, the margin of less than yen 2,000 if it were the real margin between the income and the out. go being ridiculously small and inadequate, but as will be seen in basing the national expenditure on less than yen 5,000,000 of assets a very large margin has been allowed for all defaults and shrinkages. The income is derived from four sources as follows:

The four sources as lonows.	
A Cho-sei = Government tax	yen. 3,779,316
B Chap-su ip = Miscellaneous income.	40,000
C Chu-cho-wha = Mint seignorage.	200,000
D Surplus from last year.	508,160

\$4,527,476

The detail of these items showing clearly from what they are derived is as follow:

A=Government tas.		
1=Land taxes	yen	2,227,758
2=House registration		229,558
3=Miscellaneous		24,000

4=Taxes in arrears	358,000
5=Income from jinseng monopoly	150,000
6=Income from gold mines	40,000
6=Customs returns	750,000

yen 3,779,316

The land-tax is an assessment on the grain bearing ability of the land under cultivation throughout the realm. For this purpose all farming lands are divided into thirteen classes according to the character of the crop and the fertility of the soil.

Formerly the assessment according to these classes was collected in the grain produced and for the storing of this grain great storehouses, like those erected by Joseph for protection against famine in Egypt, were erected throughout the land. And this process introduced the government into a fostering relation to agriculture, for the surplus after paying the cost of government was loaned to the people at a small per cent. When O You Chung was Minister of Finance he instituted a scale of conversion for these tax returns in kind into money and since then the people have paid in the coin of the realm. The following is the scale, the unit being the kyel or "heap" of grain, In 1st class lands each kyel is compounded for yen 6.00; 2nd class, \$5.00; 3d class, \$4.00; 4th class, \$3.20; 5th class, \$3.00; 6th class, \$2.80; 7th class, \$2.40; 8th class, \$2.00; 9th class, \$1.60; 10th class, \$1.00; 11th class, \$.80; 12th class, \$.50; 13th class, \$.40. In the higher classes are grouped the rich rice swamps of the central and southern provinces while in the lower classes are placed the rocky, sterile hills and ravines of Pyeng-an and Hamkyong. A most interesting table at the end of the budget gives this distribution in detail indicating the character of the farming lands of the various provinces. In the metropolitan province and in the province of North and South Chungehong, North and South Chulla, North and South Kyongsang, Whanghai and Kangwon the lands are placed in the first three classes, while the land in the four Pyengan and Hamkyong provinces are classed from the fith down to the thirteenth grade. The following table shows the amount in yen of the levies made on the provinces.

 1=Kyong keui
 \$397,014.82

 2=Chung-chong North
 238,755.43

 3=
 South
 527,413.00

 4=Chulla North
 598,582.00

 5=
 South
 888,651.62

 6=Kyong-sang North
 593,829.03

 7=
 South
 544,826.13

8=Whang-bai	488,992.08
9=Kang-won	100,853.41
10=Pyong-an North	104,631.84
11= ,, South	187,422 30
12=Han -kyong North	47,246.01
13= ", South	139,257.36
	\$4.876.475.73
	SA S/15 A/15 //3

\$4,876,475.73

These are the figures actually used by the government in making the formal levy on the provinces. By way of rebates to the people for crop failure and other causes this sum is reduced to \$4,455,516. Then for some cause or other this sum is further cut in two and only half the amount placed in the budget as reliable assets, \$2,227,758. The reason for regarding such a large percentage of the formal levy as fictitious and unreliable we do not know. The Independent contains the following which may indicate where trouble lies:

"The department still goes by the rough survey which was made (three) centuries ago so that hundreds of poor people pay taxes on land which has been washed away and many influential yang-bans pay scarcely anything for the use of their rich lands. We hope the time will soon come when a thorough survey of the cultivated fields of the empire will be made thereby adjusting the irregularities of the present system of taxation."

We join our contemporary in hoping that an accurate and complete survey will be made, for not only does the present condition of affairs disturb the computation of the land tax, but the same thing is true of the house registration tax. The total for the latter as levied on the thirteen provinces is \$688,674,203. but two-thirds of it is rejected as fictitious and unreliable and only \$229,558 is placed in the budget, this being based on last year's returns. Conditions like these reduce national finance to There is now in arrears on these two items \$3,578,000 of which one-tenth or \$358,000 is placed in this year's budget as receivable.

The items grouped under the subbead of miscellaneous are derived from various sources such as the income from yamun lands, and the lands attached to various courier posts; from the sale of licences to boats, butchers, salteries, and fishermen; from the rent of osier lands; the sea weed tax, and the tax on raw ginseng. The total for these itens in 1897 was \$17,973 of which the largest item was the return of the butcher's tax which amounted to \$7,378.

The facts relating to the income from the drug ginseng are so well known it hardly needs comment. A tax is levied on the cultivation of this valuable root and the returns from this are

valued at \$150,000. The sixth item in the list, of \$40,000 royalties from the cold mines, is largely in exess of the returns of last year which amounted to \$5,000, but in view of the development of operations at the mines the increased sum is not regarded as excessive. The seventh item is that of customs returns. Last year the revenue from this source amounted to \$640,000, but in view of the two ports Chinnampo and Mokpo the revenue was regarded as certain to rise to \$750,000. And under favorable commercial conditions with proper fostering by the government we have no doubt that these expectations will be realized.

B. Miscellaneous income. This is made up of mulcts and fines, the produce of government property sold and like items. The estimate of \$40,000 in this year's budget is based on the returns of 1897.

C. Seignorage at the mint. It is proposed to increase the minting of silver and copper coins during 1898 and for this purpose as will be seen by the appropriations \$100,000 is added to the working capital of the mint. It is therefore estimated that the government seignorage on this increased output of coin will amount to \$200,000.

D. Balances from 1897. There was in the treasury on the 31st of December, 1897, the sum of \$881,800, but outstanding claims reduce this amount to an available balance of \$508,100.

The detail of the expenditures is so clearly laid down that no comment is necessary. One item, however, we feel deserves a passing notice of hearty endorsement and approval. It is proposed to organize twenty new government schools in 1898, one in Seoul, one in each of the the thirteen provincial capitals, and one in each of the six open ports. The appropriation to each of these schools is \$360. Their number should be increased until there is one in every town of 1,000 or more inhabitants throughout the empire. The following in the table of expenditures:

ORDINARY EXPENDITURES.

I.	Imperial Household Department.		
	Imperial household,	\$500,000	
33.34	Sacrificial rites,	60,000	\$560,000
II.	Council of State.	The second second	32,016
III.	Foreign Office.		
	Department expenses,	25,984	
	Superintendencey of trade,	31,732	
	Three Legations abroad,	74,680	132,396
-IV.	Home Office.		
	Department expenses,	28,410	41
	Police department,	161,175	15-18-94
	Prisons and jails,	12,158	THE ATE
	Government of Seoul,	7,050	10701
200	Provincial : dministration,	140,916	

\$4,524,530

		L'estuary,
Prefectures, 1st class,	30,186	
Government of Chei-ju,	4,265	
Prefectures, 2nd class,	786,120	
Police at open ports,	42.375	
Vaccination,	,,000	
Traveling expenses,	10,000	1, 25,655
V. Finance Department.		
Department expenses,	49.334	
Privy Council, etc.,	10,173	
Customs administration,	120,000	
Mint operations,	100,000	
National debt,	4 12,690	
Transport of currency,	200,000	892,197
VI. Law Department,	district on the second	46,853
VII. Department of Education.		
Department expenses,	19,124	
Astronomical Board,	3,550	- N. W. S. S. S.
Schools,	50,466	
Grants in aid,	16,200	89,340
VIII. Department of Commerce, etc.		
Department expenses,	29,230	
Post office,	73,000	
Telegraphs,	87,000	189,230
IX. War office.	ST VESTER	La desendant
Department expenses,	96,000	
Military establishment,	1,155,736	1,251,745
Total ordinary expenditure,		\$4,418,432
EXTRAORDINARY EXPE	NDITURES.	90 12
Sacrificial rites,		70,000
Foreign office,		480
Road improvement Seoul		20,000

Road improvement, Seoul, 30,000 4,400 Archives, Home office, Department of commerce, etc., 1,218 Total ap ropriations,

The Memorial of the Independence Club.—This important and influential organization at its public meeting on the 13th inst. appointed a committee of five to draw up a memorial to the Throne to be presented at the meeting one week later. The matter being public of interest an immense andience assembled on the 20th inst to hear the reading of the paper. The hall was crowded to its utmost capacity, doors and windows full of Koreanle anxious to hear, and hundreds we e unable to get within hearing distance. A Korean assembly is remarkable for its orderliness and usually for its absence of anything that savors of enthusiasm. This latter, however, was not the case on the 20th. There was an enthusiasm born of the righteousness as well as of the necessity of the memorial. The paper was adopted with great unanimity. We reproduce the memorial as published in The Independent on the 24th inst.:

We, your Majesty's humble servants, desire to state that two important factors constitute an independent and sovereign state, namely: first; it must not lean upon another nation nor tolerate foreign interference in the national administration; secondly, it must help itself by adopting a wise policy and enforcing justice throughout the realm. The power of establishing these two great principles has been invested to your gracious Majesty by Heaven above. Whenever this power is destroyed there is no sovereignty.

The object of erecting the Independence Arch and organizing the Independence Club by your humble servants is to reverence your Majesty's august throne and to strengthen the hearts of the people in order to maintain our dynasty and the independence of our nation. Recently we, your humble servants, have observed that the condition of the nation is on the verge of destruction; great disappointment and constant discontent prevail in the heart of every citizen. The reason for this state of affairs is due to the giving away to a foreign r the authority of administering the national finance, which power must be in the hands our own people; the controling influence of the military department ought to be in the hands of our own officials but this also has been transferred to foreigners. Even the power of appointing and dismissing government officials has been taken from our own authorities. The dishonest and corruptive classes thus created take this opportunity tosatisfy their contemptible nature by bringing foreign influence to bear upon Your Majesty and some go so far as to even oppress and threaten the Throne for their personal gain and for the interests of their foreign employers. Impossible stories and baseless reports which these classas continually bring to Your Majesty produce the most damaging effect upon Your Majesty's saintly intelligence. There is an o'd saying that ice is generally discovered after stepping repeatedly upon frost. Hence it is perfectly natural for us to come to the conclusion, after witnessing so many lamentable events which have taken place, that before many moons the entire power of self government will have become a matter of past record. If it is once lost, repentance can not restore it.

The only way to maintain order and achieve improvement in national life is to enforce just laws and to apply proper rules and regulations to all institutions of the government. But of late the authorities totally disregard both the old and new laws and the rules and regulations have become worthless dead letters. Under such circumstances how can we expect other nations to consider us capable of self government? Whenever this doubt is entertained by other nations, they naturally feel inclined to interfere with our affairs; when they are once permitted to interfere, they will go still further

to use coercion i order to carry out their object.

Alas! the fifteen million souls within this land of three thousand li are all Your Majesty's children and it is their duty to protect our imperial house and to defen! the independent and sovereign rights of our country, but through their ignorance and self love, the great and glorious reponsibility of defending the nations's right has been forgotten. The con-equence is that the powerful neighbors have been treating us as if we are nobody, and even Your Majesty's position has become perilous. For this sad condition of affairs, we blame no one but our humble selves. Having realized our crime of negligency and incompetency, we are a hamed to stand upon earth and face. Heaven. We would rather be shot through our hearts or have our abdomens cut open for the sake of the country and our sovereign than to prolong our unworthy lives with the shame and humiliation of neglecting our duties and shifting our inherited responsibilities. After having resolved upon this

point we humbly and unanimously pray Your Majesty to consider the welfare and interests of the fifteen million souls as Your Majesty's own; to rejoice with them when they are prosperous and happy; to weep with them when they are are in distress and sorrow; to sympathize with them in all their worthy and patriotic movements. To direct Your Majesty's officials to enforce justice strictly in every department and to jealously guard against foreign infringment of our sovereign rights are what we humbly desire. If Your Majesty co-operate with Your Majesty's own subjects and elicit their loyal support, Your Majesty's august house will be the reigning house of our land unto endless years; thousands of enemies will not dare to usurp our independent power. Before the sight of Heaven we have pledged our lives to the cause of our country and we humbly take an oath before your august presence that we will not alter our decision in the matter. We pray that Your Majesty will take cognisance of our loyality to Your Imperial house and to the cause of our independence.

[Signed by one hundred and thirty-five.]

Of the patriotic sentiments of the Memorial we need not speak. The members of the Club are loyal to their sovereign and sincerely desirous to establish the independence of their country. The widespread interest in this memorial among the people here shows that they are carefully watching the actions of the government and respond whenever an appeal is made to them in behalf of their interests and rights.

Fruit in Wonsan,—During the past mouth we had the pleasure of a visit from Mr. Malcolm C. Fenwick after an absence of five years. Mr. Fenwick visited Chang-yun in the Whang-hai province and reports a most cordial reception by the Korean Christians there.

Mr. Fenwick is much interested in horticulture and agriculture. In his home in Wonsan where he has a large garden he has given quite a good deal of time to fruit culture. We tried to pursuade him into writing an article but we succeeded only in a kind of half promise. He, however, very-good naturedly allowed us to ply him with questions and we obtained some information which will interest our fruitists. We may say here to at Mr. Fenwick had considerable experience in the orchard and garden in Canada, having spent a year on a model farm of that country.

In speaking of mulching he says it should be put on to keep the frost in, not to keep it cut, and therefore should be applied after the ground is frozen hard. In Wonsan where the frosts are more than three times as severe as in Seoul this practice of mulching will preserve such delicate vines as the red raspberry and the black currant, and the grape vines treated in this way need not be wrapped. He favors a rich, well-rotted manure as a mulch, and would put it on strawberries at least four notes deep. He was careful, however, to add "providing some

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one would make him a present of the fertilizer. "Treatment of this kind is not the best as valuable fertilizers would lose much available animonia."

He confirred what we had heard before, that they do not have the borer or wasp-described by Gen. Die in the January number of THE REPOSITORY, but in all other respects be thinks they have as many pests as the friends on this side of the peninsula. They do not have more than about half the rainfall in Wensan that falls here; and being a little later in the season they are not troubled with apples cracking. His pumpkins, corn, wheat, millet and oats were the admiration of his Kcrean neighbors. He has grown pumpkins larger than a wash-tub, so large that it took two men to life one the Korean jiggy. His celery was twenty six inches high and neven inches in diameter. We refer this to Dr. Underwood whose celery we have been eating the past several years as the largest raised in the country. Some of his corn had twenty six rows to the ear. The wheat sown was Korean wheat and sown the Korean way so that his Korean farmer friends would have no excuse. Nevertheless they would have it that the seed came from the west as "no Korean ever grew such a crop." Some of the facts here given we had heard before, and used this information to secure more and to bave it confirmed. "The record surely is wonderful. Mr. Forwack's fruit trees are just beginning to bear and we shall look forward for good reports of them in a year or two. For fine luscious Bartlett pears we are accustouled to look to Gen.'s orchard. We ourselvesused our last apples on Washington's birthday which is probably the best on record for keepingthus far Korea should have a large share in supplying market the fruit of the Far East.

Introduction of Chinese into Korea.—In the present issue a valuable contribution is made by Prof. Hulbert on the Itu, a system of Korean interlinear annotation invented 1,200 years ago by a Buddhist priest in order to make intelligible the Chinese texts studied in Korea. Those who would derive the Korean speech from China have to face the fact that the speech of the peninsula and that in which the Chinese ideographs orginated were so radically different that an elucidation of this kind was necessary. Chinese, whether written or oral, was clearly a foreign importation into Korea. But when? By whom? How? In answer to the "when" Prof. Hulbert says:

"It indicates also that Chinese was introduced into Korea at or about the time of Christ. Terhaps a little before at the time of the Tsin dynasty in China. It is hard to believe it was effectively introduced before that time."

By "it" we understand Prof. Hulbert to refer to the itu and the comparisons possible to be itstituted in connection with it, His reference to the Tsin dynasty would seem to indicate that he refers the introduction of Chinese literature to that immigration into the peninsula of refugees fleeing from the forced labor on the Great Wall of China, and who founded one of the three ancient Han (Chin Han) which existed in southern Korea. If we have thus correctly stated what is conveyed by the words quoted, a most interesting question is raised. If to the Tsin refugees is due the credit of introducing Chinese into Korean, what are we to do with the "mere historical statements" that Kija enjoys this honor. The Tong-kuk tong-kam says: "Kija came riding on a white horse, dressed in white clothes, bringing with him 5,000 Chinamen, people skilled in literature, poetry, music, medicine, philosophy and masters of all kinds of trades." This statement is repeated in every history of Korea we have read. If the historical connection of Kija with Korea is accepted, the statement that he introduced Chinese literature and civilization into Korea even tho a "mere historical statement" outweighs all the inferences possible from a table of grammatical symbols. But, did Kija ever come to Korea? We believe he did because the Korean traditions concerning him have been confirmed and accepted by Chinese and and Japanese historians and because he is one of the very few ancient worthies of Korean history of whom we have archœological remains.

Death of the ex-Regent.—The Tai Won Kun, father of His Majesty, the Emperor and regent of the country during the minority of his son, died in Seoul on the evening of the 22nd inst. He was eighty-eight years of age. He was a man of iron will, resolute purpose, an ardent lover of his country, and a thorough going statesman of the old conservative type.

LITERARY DEPARTMENT.

The Life of Rev. William James Hall, M.D. Medical Missionary to the slums of New York, Pioneer Missionary to Pyeng-yang, Korea, edited by his wife, Rosetta Sherwood Hall, M.D. with an Introduction by Bishop W. F. Mallalieu. Illustrated. New York, Press of Eaton & Mains. 12 mo. pp. 421. Price 3 yen.

Dr. W. J. Hall, whose short life as reckoned in years is told in these pages, was born in Glen Buell, Canada, January 16, 1860. As a boy he was amiable; thoughtful, good-natured, studious. He was converted in his 15th

year, and united with the Wesleyan Methodists. He learned the cabinet maker's trade, at which he worked until his 15th year, when his health failed and he returned to the farm. "I went home, as I thought, to die. O what dark days! Going out into eternity without having won a single soul for Christ. I could not bear to harbor the thought. I promised God if he would restore me to health and strength I would consecrate my entire life to him." God restored his health and the young man was faithful to his yow. Dr. Hall, earnest, devoted, self-sacrificing, a successful winner of souls, was the result.

The next six years, from 1881 to 1887, he spent in school, perparing himself for future usefulness. In the latter year, the year that marked the beginning of the Student Volunteer Movement for Foreign Missions, while at Queen's College, Hall with twenty-one other students signed the pledge to enter the foreign field should the way be opened. In 1887 he attended Moody's summer school at Northfield, Mass., and from there went to New York to finish his medical course. He received his M. D. from Bellevue Hospital Medical College in April, 1889.

His life in the great American metropolis covers a period of four years, from 1887 to 1891. It is told in three chapters and most interesting and helpful reading it is. One's heart is warmed as he reads the story of Dr. Hall's labors among the drunkards and thieves, among Roman Catholics and Jews; among the poor and outcast of all classes and nationalities. We mish we had space to quote a few of the cases given, but we must leave that to the reader of the book.

With Dr. Hall's arrival in Korea in December, 1891, he enters upon a new stage of his life. His associates in his own mission and co-laborers in other missions tell the story of his short but active life. Dr. Hall is introduced to his work and then follow a series of articles, some from our own pages, some by Mrs. Hall herself, and some by other writers, illustrative of Korean life, customs and manners. These chapters will be of interest to all whether they have been in Korea or not.

The published letters of Dr. Hall furnish the reader much valuable into mution of Korea and of the progress of Christian work. They also show Dr. Hall as a writer and a man. In his first letter from Yokohama he speaks of his work on shipboard among the Chinese as "very interesting." "The first day I went among them, one who spoke a little English came up to me and said; "You a good man? You look like a good man. You look like a Jesus man." The comment of Dr. Hall was characteristic of the man. "I realized as never before that we were indeed living epistles known and read of all men."

The chapter on "Social and Home Life" by Mr. Noble presents a beautiful picture of the life of this good man. Charming as the picture is drawn, we whose pleasure it was to know the life thus portrayed know it is simply a faithful representation by a devoted friend and arde t admirer. Here we read again how wonderfully God used his servant; we hear his prayers, feel the touch of his warm grasp, admire his devotion while passing thro the fires of the Pyeng-yang persecution, rejoice in the founding of the Hall Memorial Hospital in that city, follow him on his last trip to attend the wounded after the battle; with sad heart watch him thro his final sickness and then follow him to his last resting place in the foreign cemetery on the banks of the beautiful Han.

We recommend the book heartily. It will do much to inspire in the hearts of the young an earnst desire to live a holy life and to save souls. The illustrations as a whole are well chosen tho we think some of the war pictures drew more on fancy than fact, especially the one representing Minister Otori on a fiery charger. "Fighting before the Palace Gate."